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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾಲಯ
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (FINAL)

SANSKRIT
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LINGUISTICS

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The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

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ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All : not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्यस्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

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आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीनार्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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Unit - 1

SEMANTICS

1.0 Nature and scope

Semantics deals with a scientific study of meanings in a language. Language as a means of communication conveys meanings in the form of information. While language consists of words and sentences as its body, meanings form the life of language. In short, language is said to be the form and meaning, its content. Then what is meaning? This is what we should know.

1.1 What is meaning ?

Meaning is what is denoted by or indicated by the words and the sentences in a language, as information. To illustrate, suppose an English knowing person hears the word 'rose' uttered in his presence by another person. Immediately after hearing the word 'rose' he gets a mental picture of a flower, a rose, in his mind. This happens in an automatic manner, without any effort just as when an electric switch is switched on, an electric bulb lights up. The meaning of the English word 'rose' is the mental picture of the flower which lights up in the mind of a speaker of English, when he hears the word 'rose'. This is what is denoted by the word 'rose'. All the English words have this

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capacity of lighting up or presenting mental pictures of forms or activities in the minds of other speakers of English. This is how words in a language convey meanings.

1.2 Words and their meanings are inseparable.

In any language a word and its meaning are inseparable entities. This means that when a word is uttered, its meaning immediately comes to the mind of another speaker of the same language, who hears it. Conversely, if an English speaker sees a flower, 'rose', the word 'rose' immediately presents itself to his mind. It is through this word only that he would be able to distinguish this flower 'rose' from other flowers and also from all other objects. In this way a word and its meaning happen to be inseparable in their relationship.

We may, therefore, define meaning in a language as **"a reciprocal relationship between a word and its sense which enables both of them to call up each other in memory".**

How does this happen ? How does man learn his language and its meanings ?

It is the gift of God that man has his mind and memory. This enables man to rationally view the world around him, logically observe and classify his experiences, and keep them in his memory as part of the knowledge that he acquires through his

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sense organs. We all know and linguists have confirmed by experiments that a human child learns his mother tongue and acquires complete control over it by the age of five.

This learning takes place in an effortless manner. All the words of the language which the child hears will be stored in his memory along with their meanings. Similarly all the rules of grammar needed for forming words and sentences become part of his memory in an automatic manner. Thus by the age of five a child will be able to understand the words and sentences spoken to him and he himself also would be able to speak meaningful words and sentences. In the beginning his knowledge of vocabulary will be limited to his own experiences, but as he grows in age he learns from other's, experiences as well and enriches his vocabulary to become a fully competent speaker of his language. This is how he learns his language and its meanings.

1.3 Different types of meanings

One may expect that a word will always mean only one thing in a language, that is, if the word 'rose' denotes a flower rose it should always do so whenever it is used and wherever it is used. But it does not happen like that. In a sentence like 'that is rose' the word "rose" does mean a flower rose. But there may be expressions in English where in the word rose does not mean a rose at all. See the following expression:-

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You are rose to my eyes

Nectar to my heart and

My only hope in my

Hopelessly dreadful life.

The meaning of the 'word' rose seems to be quite different here. It seems to be addressed to a beloved to whom the lover attributes the characteristics of beauty, fragrance and grace which are infect the characteristics of the flower 'rose'. Here, there is a metaphoric transfer of the meaning and the word 'rose' means the beloved in a metaphorical manner.

This type of metaphorical transfer of meaning is more directly seen in such phrases like 'rosy cheeks', 'rosy bed' etc. However in the two examples given above we can easily see that the form of the word 'rose' itself has undergone a change in its grammatical form as well, the word 'rose' has become 'rosy'. But there are words in use without any change in their grammatical form, still meaning something different from the actual meaning which they are expected to give. They are in such phrases as:- **foot of the hill, mouth of the river** and **the eye of the needle.** In the three examples given above we see the words **foot, mouth** and **eye** are used in places where the basic meanings of the words are not intended. In these cases we can clearly see that the intended meanings are connected or related to the original meanings of the words through some similarity either in function

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or form or quality of the term with which it is connected. In this way we can see that while the words **foot, mouth** and **eye** denote specifically certain physical organs of the humans or other living beings, they can also be used to denote 1) the bay or the mouth of the river at a place where it opens to meet the sea, 2) the base or the bottom of the hill as the foot on which it stands and 3) the hole of the needle through which a thread can pass through as the eye of the needle. These meanings are acceptable as additional meanings of the words, *foot, mouth* and *eye* in English.

We can see, thus, while words have conventional meanings in most of the places they can also have metaphorical meanings in some places where the original meanings are found to be unsuitable.

We may, therefore, distinguish the meanings under two categories. The first type of meaning is the **primary meaning** which is the normal context free meaning of the word. The other type of meaning is known as the **secondary meaning.**

We may define **the primary meaning as the basic meaning of a word which is conventionally accepted as its meaning without reference to any context so that the word and its meaning can call up each other in the memory of the native speakers of the language.**

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Secondary meaning is an implied meaning based on the context in which the primary meaning appears to be unsuitable. The meaning in such cases has to be decided on the basis of the context. This meaning would be an additionally attributed meaning of the word.

1.4 Meaning in the Indian Tradition

In the Indian tradition the Indian grammarians and philosophers had done enough of research on the various aspects of meaning. The primary meaning was known as *abhidha:* or denotative meaning and the secondary meaning was known as *lakshaṇa:* or implied meaning. As an illustrative example for implied meaning the Sanskrit phrase *ganga:ya:m gho:sah* was usually cited. The primary meaning of this phrase would be 'the village in the river Ganges'. But as this meaning is improbable because a village cannot be inside the river Ganges and still the phrase has been used, the implication seems to be to extol the qualities of the village which is on the bank of the river Ganges **as it is cool and divine** as if it is in the river itself. Therefore in the present context *Ganga:yam* means in fact *ganga: taṭe*, that is 'on the bank of the river Ganges' which is the implied meaning.

1.4.1 Suggested meaning

The semanticists in the Indian tradition had distinguished a

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third variety of meaning called the **suggested meaning** keeping in view the fact that language is used for the purpose of communication. Such statements as - 'I am hungry' by a child to its mother or by any person to another who thinks of his health and welfare would not only convery a statement of fact that he is hungry but also an intended suggestion that remedial measures may be taken. The mother is requested to give the child milk or any other food and the person also is requested to give the other person some food. In a situation like, when a person introduces to a friend, a third person, saying that 'he is a policeman, the suggestion to the friend may be 'you must be careful with him' or that 'you may take his help' etc depending upon the context. When we tell some one that 'the door is not locked' the suggestion may be that one can' go out' or 'come in' without any difficulty as the door is not locked.

We may notice here that there is a difference between the secondary meaning and suggested meaning. In the secondary meaning the primary meaning is unsuitable and so instead of the primary meaning the secondary meaning is conveyed. But in the case of the suggested meaning the primary meaning is also valid while the suggested meaning is conveyed as an additional part of the meaning.

In this way the Indian semanticists had conceived of three different types of meaning. While every word in a language had

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at least one meaning there were some words which conveyed more that one meaning. Such words are considered as belonging to special categories. Words can thus be classified on the basis of their ability to convey different types of meanings. The classification is given below.

1.5 Classification of words on the basis of meaning

Words can be classified on the basis of their ability to provide different types of meanings as

1) Synonyms 2) Homonyms, and 3) Antonyms.

They are explained below.

1.5.1 Synonyms

When two or more words of the same language have the same meaning then they are called as synonyms. As examples we can give 1) *big* and *large* 2) *hide* and *conceal*

1.5.2 Homonyms

Homonyms are words each one of which has more than one meaning, As an example we can give the English words

a) *bank* which means

(1) the bank of a river and

(2) bank for the deposit of money.

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b) *mug* which means

(1) a drinking vessel and

(2) a simpleton or a gullible person.

1.5.3 Antonyms

Antonyms are words which mean the opposite of each other. As examples we can give (1) *hot* and *cold* (2) *fast* and *slow* (3) *black* and *white.*

1.5.4 Polysemy

Polysemy refers to such a word which means different things to different persons, according to context or situation. The meanings would be mutually exclusive in the sense that if one thing is meant the other meaning would not be valid. Take for instance the English word 'operation.' For a surgeon in a hospital it would mean a surgical operation on a human being. But for a planner or a financier it would mean executing a plan of action. It is the context and the situation which decides the meaning.

1.6 Semantic change : Nature and Type

In all languages people have observed changes in the meanings of words in course of time. Why meanings of words change, no body is able to provide the reasons. Our fundamental

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assumption implies that each linguistic form has a constant and specific meaning. But why should it change? Meaning does not change suddenly. But because of usage in a metaphoric manner, sometimes when the metaphoric meaning gets used more frequently, the original meaning may get lost and the metaphoric meaning may take the place of the original meaning.

1.6.1 Causes of Semantic change

Acquisition of meaning of any word is a complex psychological process. The word uttered, the object or the process or the concept meant, and the context or the environment in which the word is uttered, all the three associated together helps in the psychological process of the formation of meanings. Change in the context or the environment may work as a very strong reason for change in the meaning of a word. From this point of view borrowed words are prone to have their meanings changed more easily than the native words.

Change of environment which may be a) geographical, b) social, c) material, may be the cause of the change in meanings. Euphemistic or ironic usage of words may cause change in the meanings. Vagueness or indefiniteness of the words themselves may also be the cause of change in their meanings. The following examples can be provided for the types of changes mentioned above.

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1.6.2 Change in geographical environment

The word *uṣṭra* in the earliest hymns of the Veda had the meaning of 'buffalo'. This acquired the meaning of 'camel' in later literature because the Vedic Aryans migrated to different regions where there were 'camels' and no buffalos.

1.6.3 Social environments

The word *kaṭṭe* in Kannada used to mean a raised platform built around a tree where people used to sit and talk. It also meant a bund built to stop the flow of water. In the changed urban environment it also means the kitchen platform built in the kitchen where cooking is done.

1.6.4 Change in material environment

The word '*ole*' in Kannada used to mean a cooking oven in the kitchen which was made of mud and in to which firewood was put to burn. On the top of this *ole* cooking pots were kept for cooking. Now in the changed environment in urban areas gas stoves, which are made of steel or iron are also called by the same name *ole*, without making any distinction.

1.6.5 Euphemistic usage

Euphemism consists of substitution of vague or mild

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expressions in place of harsh or undesirable expressions to avoid religious or ethical feelings. Use of such phrases as 'went to heaven' or 'left this world' in Kannada are used to mean 'died'.

1.7 Ironic expressions

In ironic expressions the intended meaning is the opposite of what is expressed by the words used. This is done to imply condemnation or contempt in a sarcastic manner. In classical Sanskrit the expressions like *deva: na:m priya*, used for Ashoka as the 'one loved by gods.' Were also expressed to mean a 'fool' Similar is the case with the word *paṇḍita putraḥ* 'son of a scholar' which also means a fool.

1.8 Other types of changes

But there are also other types of changes in meaning for which no cause can be assigned. We can only classify them on the basis of the types of changes which occur in the meanings of words.

1.9 Classification of semantic changes

Semantic changes can be classified on the basis of the types of changes under the following three heads.

1) contraction or specialisation of meaning.

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2) expansion or generalisation of meaning and

3) transference of meaning.

1.9.1 Contraction or specialisation of meaning

A word having a general and wider significance comes to be restricted to a certain special aspect for instance 1) the word *mṛga* in Sanskrit which means generally any animal tends more often to be restricted to mean a 'deer' in words like *mṛganayani.*

In Kannada (2) the word *mudde* means any lump of paste or moistened flour. It has acquired the specific meaning of Ragi flour cooked and made into a ball shaped lump.

In Kannada (3) the word *kha:ra* means hot or pungent in taste as in chilis. But it has acquired the meaning of any eatable which is hot in taste. Such cases indicate contraction in meaning.

1.9.2 Expansion or generalisation of meaning

A word which has a specific meaning acquires a larger area of meaning.

(1) The word *ṭo:pi* 'cap' in Kannada which had only the meaning of cap has acquired the meaning of 'deceiving' or 'cheating' in words like '*ṭo:pi bidda*' 'he was duped' or *ṭo:pi ha:ku* 'dupe someone'

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(2) The word *Kay* 'hand' in Kannada means hand. It is used in the sense of 'cheating' in such usage as *kay koḍu* or in the sense of support in *kay ha:ku*.

(3) The word *maduve* in Kannada means marriage between a bride and a groom. In some cases it is used to mean adulteration of food articles like *rasam* or *sa:mbar* when it is in short supply by mixing water with it.

1.9.3 Transference of meaning

Transference of meaning occurs when the meaning of a word is transferred. This happens in such cases where when a word had two meanings a primary meaning and a secondary meaning, if the secondary meaning itself becomes the primary meaning then we can say that the secondary meaning is transferred to the primary position. This happens more often in borrowed words from other languages.

As examples we can take one or two Kannada words borrowed from Sanskrit.

(1) The word *mauna* 'being silent' is derived from the Sanskrit word *muni* which means an ascetic or a self disciplined person. In Kannada the original meaning of asceticism is given up and only 'being silent' has become the primary meaning of *mauna*.

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(2) The word *autaṇa* means a 'treat' with nice food and drinks. It originally meant only an 'invitation to such a treat'

(3) The word *marya:de* which means 'respect', originally meant 'the end' or 'limit'. This original meaning has been replaced by the meaning 'respect'

(4) The word *khaṇḍita* which means 'certainly' or 'surely' in Kannada originally had the meaning of 'being cut' or 'defeated in argument' which is replaced by the meaning of 'certainly or surely now'.

(5) The word *abhadra* in Kannada which means 'not strong' or 'loose' or 'unsafe', originally had the meaning of 'inauspicious' or *amangala* which is replaced by the meaning of 'not strong'

1.10 Self Assessment Questions:

1. What is meaning? How many kinds of meanings can be distinguished? What is the third variety of meaning which was suggested by the Indian Semantieists?

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Unit - 2

Linguistic change and Linguistic Borrowing

2.0 Linguistic change

Linguistic change refers to change in a language. A language, any language for that matter, is always in a continuous process of change. How language changes and what is the process of change will be discussed in the following pages.

We all know that life itself is a continuous process of change. In fact growth is a result of the process of change. A child grows, becomes an adult and then becomes old. Generations of people come and go. New generations come. Each generation has its own achievements and contributions to make to society and its culture. **In this way along with people culture also changes. As language is an expression of culture, language also changes along with culture.**

When we say a language changes what is it that changes in language ? We know that a language is constituted by (1) the sounds of the language (2) the words of the language (3) the meaningful expressions of the language or the sentences of the language and ultimately (4) the meanings conveyed by the words and sentences of the language.

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Knowing this we may say that linguistic change may refer to change in any one or all the above constituents of the language.

2.1 We may take some examples from the contemporary situation. The advent of computer science and information technology has brought in considerable changes in the Indian languages. Computer has now become part of the educational programme even from the primary level. As such, most of the younger generation in India, whatever may be the language they speak, use the terms like **demo, file, medical transcription, call centre, code etc.,** as if they are words from their own language. Such uses will, incourse of time, change the phonemic, morphemic as well as the syntactic structures of their own language. Such words and phrases which are actually from English have even in the past changed the structures of some of the Indian languages.

Take for example Tamil. In Tamil, in the native words, voiced stops like /b/, /g/, /d/ etc do not occur in the word initial position. By the influence of English words like **bus** 'large passenger vehicle' and **pus** an yellowish viscus matter produced from wounds or infected tissue which are of common use now a days the use of / b / in the word initial position has become common and this has affected the phonemic structure of the educated Tamil speakers.

Now with this preliminary introduction we may try to find out briefly some aspects of linguistic change.

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2.2 . Linguistic change can be noticed clearly when we have at least two recorded stages of a language. C.F. Hockett in his book 'A course in Modern Linguistics' on pages 377 and 378 gives the following examples of English words showing the changes from old English (OE) to middle English (ME) to New English or Modern English (NE). They are

NE	ME	OE
drink	drīnks	drincan
help	helps (n)	helpan
crab	krabb	crabba
son	sún	sunu
ox	oxs	oxa
house	húws	hus

2.2.1 Similarly we can see in Kannada also that Old Kannada forms were different from Modern Kannada forms of words. We have Old Kannada forms taken from the Shabdamanidarpana of Keshiraja. We can see here that Old Kannada words which began with an initial /p/ have a /h / in Modern Kannada.

Meaning	Old Kannada	Modern Kannada
outside	poragu	horage
new	posatu	hosatu ~ hasadu
old	paḻadu	haḻeyadu

The English examples show that the change from Old

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English to New English has caused the shortening of the words by dropping some consonants from the end portions of the words.

2.3 Scholars who have been working on linguistic change in different languages have observed certain general trends in the direction of the linguistic changes and have stated them.

2.3.1 Bloomfield, the Doyen of Modern Linguistics in his book 'Language' writes on page 370 that "the general direction of sound-change is towards a simplification of the movements which make up the utterance of any given linguistic form. Thus consonant groups are often simplified. The Old English initial clusters (hr, hl, hn, km, gn, wr) have lost their initial consonants as in Old English *hring* has become *ring, hleapan > leap, hnecca > neck, cnewo > knee, gnagan > gnow, wringan > wrig*". In the above cited quotaiton the term simplification of the movements refers to the movements of organs of speech which produce the sequences of sounds. **But what is simplification for one language may not be the same for another language.** Take for instance Tamil. In the Tamil langauge in the word initial position a simple / r / or /l/ cannot be produced so that when a Tamil speaker pronounces words like Rama or Lanka he is likely to pronounce it as *iraman* and *ilangam* and so on. So in case of Tamil, simplification appears to be instead of dropping any sound it prefers the addition of an vowel.

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Bloomfield again says on page 385 that **"Although many sound changes shorten linguistic forms, simplify the phonetic system or in some other way lessen the labour of utterance, yet no student has succeeded in establishing a correlation between sound-change and any antecedent phenomen. The causes of sound-change are unknown".** It seems, therefore, that though the trend is towards the simplification of an utterance, what is simplification itself is not clear. It depends upon the linguistic structure of the language concerned. We may, in the light of the above observation leave the question of why linguistic changes occur or what are the causes that may be responsible for linguistic change as unanswered. But we may, however, attempt a classification of the changes that we are able to observe.

2.3.2 We have examples from English and Kannada in which we have observed that (1) the initial consonant clusters like (hr, hl, hn, kn, gn, wr) which were in Old English have changed to single consonants in New English (2) In Kannada the initial /p/ of Old Kannada has changed to /h/ in Modern Kannada. These changes have been observed to have taken place within the same language from an earlier form to a later form. No causes have been identified. Therefore such changes are to be considered as **natural linguistic changes which are specific to each of the languages.**

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2.4 Then we have the instance of Tamil in which words which are not native to the language, in other words, which are borrowed from the other languages have undergone some changes which are the results of nativising the non-native words. In this case it is an adjustment to accommodate borrowed words to be used as if they are Tamil words themselves. This was in the case of such words as *Rama* being pronounced as *iraman* and *Lanka* being pronounced as *ilangam*. This type of change occurs across languages and this type of change does not cause any change within the language.

2.4.1 Another type of change which we have observed is also in the case of Tamil in which borrowed words like *bus* etc., with an initial voiced stop has affected the phonemic structure of, at least, educated Tamil speakers.

2.5 In this way we can classify linguistic changes under two categories (1) The first one is natural linguistic changes which occur within a language over a period of time (2) The second one is linguistic changes which are due to the influence of borrowed words from another language.

The first type of changes namely, the natural linguistic changes are those which have to be considered as the direct causes for the diversificaiton of a language into different dialects which may, in course of time, result in different

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languages. This is the general basis on which the concept of language families have been evolved. We will discuss this when we talk about language families. Let us now discuss the other types of linguistic changes which are caused by borrowing from other languages.

2.6 Linguistic Borrowings

What is linguistic Borrowing?

Bloomfield on page 444 of his book 'Language' defines linguistic borrowing as follows.

" The adoption of features which differ from those of the main tradition is linguistic borrowing". This means that linguistic features which were not there in the main tradition of the language, but were adopted from another language would be called as linguistic borrowing. Every speech community learns and gets influenced from its neighbours. Objects both natural and manufactured pass from one community to the other and so do patterns of action, such as technical procedures, warlike practices, religions rites and ceremonies, or fashions of individual conduct, dressing habits and so on. This spread of things and habits influence each other neighbouring speech communities. Along with the objects or practices, the speech forms by which these objects or practices are named also pass on from people to people."

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Take for instance the two words *rasam* and *sa:mbar* which are, perhaps of Tamil origin. The spread of the hotel industry to various parts of India has introduced these two names of articles of food along with the other words like *id.li* and *dosa* to different parts of North-India where these articles of food and also the words were not known before. Now, however, these words have become so familiar to most of the linguistic communities residing in, at least, the urban areas of North-India and the words are borrowed into their day-to-day language use. Such borrowings are called linguistic borrowings.

Bloomfield distinguishes three types of borrowings. They are (1) cultural borrowing (2) intimate borrowing and (3) dialect borrowing.

2.6.1 Cultural borrowing

Cultural Borrowing occurs between two neighbouring communities which influence each other on the level of their culture. It may happen that two neighbouring linguistic communities may live in two geographically different types of areas and as such might have differences in their climatic and topogrphic conditions which may result in cultrual differences. For instance the coastal parts of south-India and the neighbouring interior parts show differences in their food habits. These

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differences in habits are usually caused by the availability of certain articles of food, such as fish and spices as well as necessities caused by climatic conditions. Frequent communication between the two areas may cause borrowing of such habits along with the names of processes and practices. Words like *uttappa, puṭṭtu kaśa:ya, nendram ba:ḷe* are such words which are classifiable as cultural borrowings from the coastal area of Karnataka to interior Karnataka.

2.6.2 Intimate borowing

Intimate borrowing occurs in cases where two linguistic communities live together in the same geographical area because of the fact that one community has migrated into the area where the other community is living without causing any difficulty to the community already staying there. In such cases the newly arrived community may borrow many words from the local language. The Madurai Saurashtrian community can be cited as an example. The Madurai Saurashtrian was originally an Indo Aryan language which after arriving at Madurai some centuries back liberally borrowed from Tamil many words so much so that Madurai Saurashtrian now is quite different from its original form. Even kinship terms like *aṇṇan* 'elder brother', *akka* 'elder sister', *ma:ma* 'uncle' are borrowed fromTamil. Such borrowings may be termed as intimate borrowing.

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Another type of situation which might cause an intimate borrowing would be when a speech community politically dominates another community by conquering it. Then the language of the conquered community will be forced to borrow from the dominant language because of necessity. Most of the regional languages of India have thus borrowed from English. The words like *office, road, lunch, leave, bus, school* etc., are terms which are borrowed in most of the Indian languages. Such words are classifiable under intimate borrowings.

2.6.3 Dialect borrowing

When borrowing takes place between two dialects of the same language then it can be called as dialect borrowing between two dialects. Sometimes, some words or modes of utterance might appeal to the speakers of another dialect as a better or a more attractive way of uttering. The same may then be borrowed. A case in Kannada may be cited as an example. The Mysore and Dharwar dialect areas of Kannada which were politically separate before the Re-organisation of states came together under one political administration. Mutual communication between the two areas became more frequent and intense. The Mysore dialect was nearer to the literary standard and so the Dharwar dialect gradually got influenced by the Mysore dialect. But certain forms from the Dharwar dialect

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attracted the Mysore dialect people some of whom are found to use those words. They are *ha:nge* 'like that', *hi:nge* 'like this', the original mysore dialect forms being *ha:ge* like that and *hi:ge* 'like this'. Another word which is found to be used is *chalo* 'good'

In this way borrowing also can cause certain changes in a language.

2.7 Self Assessment Questions:

1. What is linguistic borrowing? How many types of borrowings can be distinguished?

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Unit - 3

LANGUAGE FAMILIES-INDO-EUROPEAN AND SANSKRIT

3.0 Language Families

The word family is a social concept which refers to a group of people in a household which consists of people who are genetically related as father, mother and children and others who have spicific relationships with the other members of the family.

The concept of a language family has an extended meaning applied to the word family and refers to a group of languages which are also supposed to be similarly genetically related. This concept developed as a result of the resemblances that were noticed by the philologists among the languages of Europe.

In the 19th century, philologists noticed amongst the languages of Europe striking resemblances between each other so much so that they had to asume some kind of relationship between them. They also assumed that they must have developed from a single source. They worked on these assumptions and found that many words in French, Italian, Spanish, Rumaniam and others in many respects and also the similarities and differences exhibited by them were of a regular type. They thought, therefore, that, these languages were related.

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3.1 In order to have a clear idea of regular similarites and differences exhibited between two related languages, we can take some examples between Kannada and Tamil. See the following words:-

Meanings of the words	Tamil	Kannada
milk	pa:l	ha:lu
snake	pa:mb	ha:vu
ten	pattu	hattu

In this way we can see that there are many words which begin with a / p/ in Tamil regularly begin with a / h / in Kannada. We can see many such words and we can say that there is a regularity in the difference displayed between / P / and / h / sounds in Tamil and Kannada.

If we take another set of examples also we can see that there are regular similarities in words between Tamil and Kannada. See the examples given below:-

Meaning of the word	Tamil	Kannada
Mother	amma	amma
father	appan	appa
elder brother	aṉṉan	aṉṉa
elder sister	akka	akka
one	onnu	ondu

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three	mu:nu	mu:ru
six	a:ru	a:ru

3.2 There are many such words. On the basis of such similarities and differences Tamil and Kannada are considered as related languages of the Dravidian family.

In the same way in some of the European languages also philologists had noticed many similarities and differences. The types of words which had attracted their attention were as given below:-

Meaning	**Spanish**	**French**	**Italian**	**Rumanian**
hay	heno	foin	fieno	fin
fork	horca	fourche	forca	fourca

It can be seen that words which begin with a /h / in Spanish began with an /f/ in the other languages.

Such occurances in which a sound, say x, occuring in one position in one language corresponds to a sound Y in the same position in another language are called as correspondences. In other words the sound X corresponds to sound Y in the same position.

In the minds of the philologists who observed such correspondences the idea of a family of languages had taken shape.

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3.3 Indo-European The concept of the Indo-eurepean family came into existence due to the contribution of Sir William Jones. Sir William Jones, an English jurist in a India, observed that the ancient learned language of India ie., Sanskrit was similar to Greek and Latin and to his own langauge i.e., English. Sir Willian Jones was deputed as Jury by the East-India company to Calcutta in 18th century. He lived in India between 1746-1794 AD which was a fairly long period of about 48 years.

Before coming to India Jones had studied English, Greek, Latin and Persian languages. Due to this, learning of Sanskrit was not difficult for him. After studying Sanskrit, he noticed the similarities of Greek, Latin and Persian with Sanskrit. He was surprised to note this. For further study of such relationship, Jones was instrumental in the establishment of "Asiatic Society of Bengal" in 1786. On 2nd February 1786 Sir William Jones made his epoch making statement on Sanskrit in the third annual discourse before the Asiatic Society as follows:

"The Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of Grammar, than could possibly have been produced by accident, so strong indeed, that no philologer could examine them all three, without believing them to have

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sprung from some common source which perhaps no longer exists"

Due to this epoch making statement many linguists started learning Sanskrit to find out the common source for the Indo-European. This resulted in the preparation of comparative grammars. Thus, the word **comparative grammar** came into existence in 1808, when Friedrich Schlegel (1772-1824) wrote the book "Uber die sprache and weisheit der Inder (on the language and the wisdom of the Indians). In the above book, it is said:

"The decisive point which will illuminate everything here (i.e., the relationship of Sanskrit to other languages) is the inner structure of the languages, or the comparative Grammar, which will give us information wholly new on the genealogy of language just as comparative anatomy has shed light on higher natural history (F.L. p.437)".

After Schlegel, several scholars such as Franz Bopp (1791-1867), August Schleicher (1823-1868), Karl Brugmann (1849-1919) William Dwight Whitney (1827-1894) and many others have done a lot of work for the comparative study of Indo-European in relation to Sanskrit which has lead the scholars for the reconstruction of proto Indo-European on the basis of the comparision of related languages.

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3.3.1 This type of comparative study was done not only for the Indo-European but also for the Non-Indo-Eurepean languages. This resulted in the classification of all the world languages into different language families. Linguists have classified all the languages of the World into seven principal language families. They are as follows:

(1) Indo-European (2) Afro-Asiatic (3) Sino-Tibetan
(4) Altaic (5) Dravidian (6) Austro-Asiatic
(7) Finno-Ugric.

3.3.2 What is Indo-European ?

In the words of Prof. Satya Ranjan Banerjee: "The term Indo-European is used to denote a hypothetically reconstructed language whose existence has only been hypothetically established without any factual findings of this language in any form in this world, but whose existence can only be hypothetically equated after a careful comparision of some languages, such as Sanskrit, Avestan, Old Persian,Albanian, Armanian, Lithuanian, Latvian, Old Prussian, Old Church Slavonic, Russian, Greek, Latin, Germanic (Gothic), Celtic and Tokharian. All these Langauges were inflexional and Synthetic at the beginning and their descendants gradually became analytic. These Languages are akin to each other in Linguistic structure and therfore their

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Phonological, Morphological, Syntactical and Semantic equations are possible. Their similarities are so strong indeed that scholars have become unanimous in grouping them into one common family which perhaps no longer exists. The common name of the family as suggested by scholars is Indo-European. It is true that these languages have undergone a change and have developed in their own way, but still they have followed some Definite Laws in the course of their development and changes. Hence, it is not difficult for us to group them under one family" (A Hand book of Sanskrit Philology ppXL by Satya Ranjan Banerjee).

The name Indo-European was first given by Thomas Young in 1813. Peter Giles had objected for this term because if did not include Iranian, Armenian and Tokharian and also the term denotes a continent Europe while the other is a country ie., Indo = India. However, the term has been accepted by all and is being used.

Linguists believe that a proto-Indo-European language (which is not in existence now) might have been the source for Indo-European. Exact location of the Home of Indo-European is not known. Scholars mention different names such as India, Mesopotamia, Armenia, Central Asia etc.,

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Satya Ranjan Banerjee states that the earliest attestation of Indo European dates back to round about 2500 B.C. Indo-European reconstruction is made primarily on the basis of these documents and also on the earliest literature available.

3.3.3 Classification of Indo-European

Satya Ranjan Banerjee's classification of Indo-European is as follows:

"Linguistically as well as geograpically, Indo-European is divided into two broad divisions each of which is again sub divided into many sub groups. Linguistically, it is divided into the *Satem* and *Centum* groups which are geopraphically the eastern and the western side of Asia and Europe respectively. It should be noted that Tokharian, though geographically is in the Eastern side, linguistically belongs to the Centum group. The languages belonging to the *Satem* gropu are Sanskrit, Avestan, Old Persian Albanian,Armenian, Baltic (Lithuanian, Latvian, Old Prussian) and Slavonic (Old Church Slavonic and Russian) while to the *centum* group belong Greek, Latin, Germanic, Celtic and Tokharian.

This division-line is the most clearly marked one and it is said that there is no overlapping and no neutral region. These two groups, though mutually exclusive, give us a glimpse of the division of the Languages into the Western and the Eastern groups.

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The chief criterion upon which this classification is based is the treatment of the original Indo-European palatal sounds in these two different branches of languages which is different.

3.3.4 It has been postulated that the original Indo-European had three series of gutturals. eg.,

Palatals	-	K^	Kh^	g^	gh^
Velars	-	K	Kh	g	gh
Labio-velars	-	K^w	Kh^w	g^w	gh^w

These Three series of gutturals are not, however, found in any of the Indo-European dialects known to us. In the *Satem* group, the velars coincide with the labio-velars and in the *Centum* group they coincide with the palatals, but their treatment is quite different in these two groups. In the Satem group the Indo-European palatals have developed into a sibilant (i.e. into Ś or S sounds) while in the *Centum* they have become velars (i.e. K-sounds). These two divisions are named after the word "hundred" which goes right through many Indo-European langauges. The first group is called *Satem* group after the word 'hundred' which is found in Avestan, while the second group is called the *Centum* group after the word *Centurm* hundred as found in Latin. This division is done for the sake of convenience.

3.3.5 Sub-language families belonging to the Indo European language family are :-

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1. Anatolian : This sub group is not in existence now. This is supposed to have existed before one or two millennium BC in Asia, Turki and North Syriya. One important language of this group is Hittite.

2. Indo-Iranian sub-group: There are two main divisions in this sub group (1) Indo Aryan (Indic) (2) Iranian.

Indo-Aryan languages are spoken in North and Cental India. The origin of these languages can be traced to Vedic Sanskrit of the period of RgVeda. The modern Indo-Aryan languages are :

Assamese, Bengali, Punjabi, Gujarati, Hindi, Konkani, Marathi, Oriya, Sindhi etc.,

Languages belonging to Iranian group are spoken in Iran, Afganistan, North Hungary and Chinese Turkistan etc. Ancient variety of Iranian group is "Avesta" or Zend Avesta which is the holy language of Zoroashtrians. Another language, Old Persian was the official language of Persia during the kingdom of 'Dorias' (522-486BC). Modern Iranian languages are : Persian, Pusto, Khurdish etc.,

3. Greek : There are several dialects in Greek. Its History goes even earlier to 1600 BC. Homer's "Illiad" and "Odyssey" are written in this language.

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4. Italic: The important language of this sub-group is Latin. This was the language of Romans. Other important languages of this group are

(1) Italian (2) Romanian (3) Spanish

(4) Portuguese (5) French etc.,

5. Germanic : Old language belonging to this group is Gothic. Other languages belonging to this group are

(1) English (2) German (3) Dutch

(4) Danish (5) Sweedish

(6) Norwegian and Icelandic Languages.

6. Armenian : This is not a sub-group like other mentioned above. It is a single language. It is spoken in North-Turkey.

7. Tokharian : Now this is not in existance. This was spoken in Chinese Turkistan.

8. Celtic : The languages belonging to this group are spoken in Europe, in Spain and some parts of Britain. The important languages belonging to this group are Irish, Welsh and others.

9. Balto-Slavic : Baltic and Slavic languages belong to this group.

10. Albanian : Languages spoken in Albania.

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Thus, these ten sub-groups or sub-families belong to the Indo-European Language, family.

3.4 SANSKRIT

Sanskrit in relation to Indo-European: Sanskrit belongs to the Indic group of the Indo-Iranian sub branch of the Indo-European language family. In Sanskrit, suffixes and prefixes play an important role. Examples:- (आ-हार, वि-हार, प्र-हार, सं-हार as in (आहारविहार-प्रहार संहारवत्). This is also true in case of Greek and Latin. In Sanskrit, word order is not rigid and it is an inflectional language.

Example:

रामः ग्रामं गच्छति, ग्रामं गच्छति रामः

गच्छति रामः ग्रामं, गच्छति ग्रामं रामः

All these will give the same meaning, hence word order is not important in Sanskrit.

Linguists have studied the similarities between Sanskrit and other Indo-European languages. The main features are as follows:

(1) Suffix Inflection (2) Dominance of verbroots

(3) Prifixes (4) Compounding

(5) Vowel gradation, multiple suffixes etc.,

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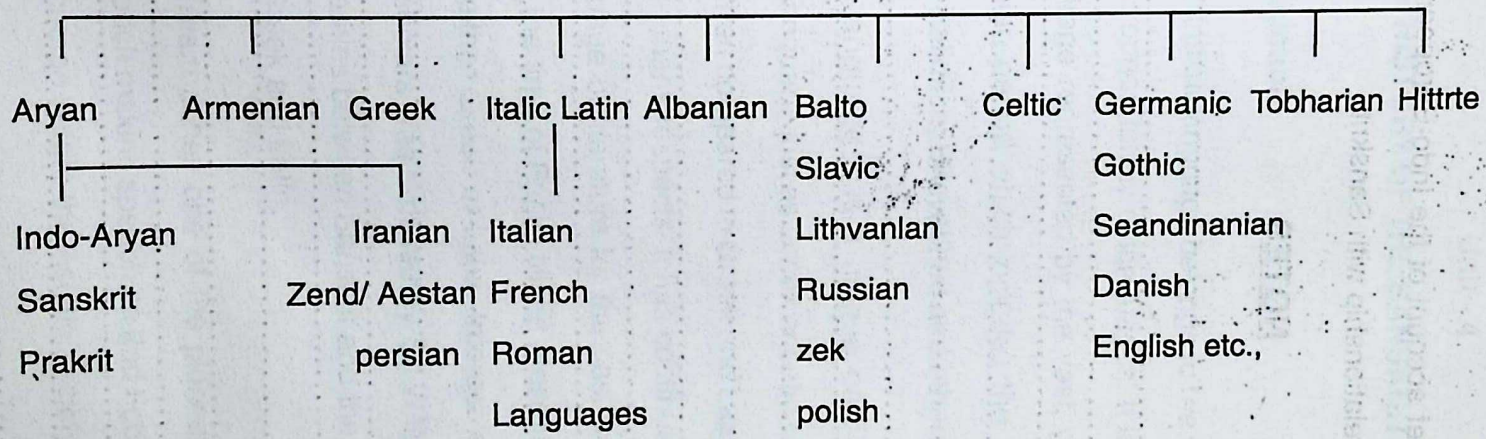
Indo-European Language Family and it's Branches are as follows

3.4 INDO-EUROPEAN LANGUAGE FAMILY



Modern Indo-Aryan

Languages

Assamese	Bengali	Hindi
Marathi	Gujarati	Panjabi
Rajastani	Kashmiri	Pahari
Nepali	Bihari	Oriya
Konkani	Samhalese	etc.,

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3.5 Self Assessment Questions:

1. Give a brief account of the Indo-European Family of Language and their relationship with Sanskrit.

NOTES

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Block - 21

Unit - 4

THE HISTORY OF THE SANSKRIT LANGUAGE

4.0 Introduction

The Sanskrit language belongs to the Indo-Aryan branch of the Indo-European family of languages. It is the language of the Indian Heritage represented by the vast, great literature of the post-Paninian period which includes the works of such great authors as Kalidasa, Bhavabhuti and others who came later.

As a language it is a unique one and is treated as a Classical Language just as Greek or Latin by European scholars. However when compared to Greek and Latin, Sanskrit stands out as unique in many respects. It has continued to be actively used as a language of literature for the past two thousand and odd years from the time of Panini till the present day. Such is not the case with either Greek or Latin. Interest in Sanskrit studies by Western scholars was aroused by Sir William Jones who found great similarities between Sanskrit and the languages of Europe including Greek and Latin.

Sir William Jones one of the pioneers in Sanskrit studies made an epoch making speech on 2nd February 1786 in the third annual discourse before the Asiatic Society of Bengal as follows:

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"The Sanskrit language, whatever be its antiquity is of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquistiely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar than could possibly have been produced by accident, so strong in deed that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps, no longer exists".

This speech had two great effects. One was that many linguists started studying Sanskrit and as a result, extensive work was done on many languages of Asia and Europe which paved the way for a comprehensive study of the Indo-European family of languages. And the second was that many European scholars took up the study of the Vedic literature in great detail which opened the eyes of the world to the great heritage that India had. **Infact it has been treated as the heritage of the entire world.**

The recent claim by some German scholars to acquire patents over the Vedic literature is enough testimony to the greatness of the Indian Heritage.

Now with this introduction to the Sanskrit language as the language of the Indian Heritage let us now have a look at the history of the Sanskrit language.

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4.1 The history of the Sanskrit language

By the word 'history' of the Sanskrit language we mean that we are concerned with the origin and the development of the Sanskrit language.

According to the general belief in the Indian tradition the origin of Sanskrit is to be traced to the Vedic language which in turn may be traced to the proto-Indo European language, what ever it might have been. This could be one way of looking at it and could have been accepted if early European scholars who studied the history of Sanskrit had not disagreed with such a proposition. In this context the opinions of Theodor Benfey and William Dwight Whitney become relevant. Both of them had been serious scholars of Sanskrit and their opinions were as follows.

Theodor Benfey in his book 'Einleitung in der Grammatik der Vedischen Sprache' of 1874 observes that 'the Indians, the greatest grammarians of world have left us, on the one hand (in the Vedas) the most wonderful language without a grammar based upon it and on the other, the most wonderful grammar without a language upon which it is based'.

Another scholar, William Dwinght Whitney in his 'Sanskrit Grammar' of 1889 writes about Panini's Ashtadhyayi as a "highly artful and difficult form of about four thousand algebraic formula like rules in the statement and arrangement of which brevity alone

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had been in view at the cost of distinctness and unambigiousness".

Another scholar, Fritzstaal in his book 'Sanskrit of Science' writes that according to Whitney 'the Sanskrit of Panini is a grammarians Sanskrit which is a thing of grammatical rule, merely, having never had any real existence as a language'. Fritzstaal only explains what Whitney had said. Later he disagrees with him.

Both Whitney and Benfey had been serious scholars in Sanskrit and phylology and their opinion that Panini's grammar was not a grammar of the Vedic language and that when Panini wrote his Ashtadhyayi it was not based on any existing language of the time, cannot easily be ignored.

Therefore, in order to have a clear idea of what is the Vedic language,and what is Sanskrit and whether Sanskrit, in fact, marks the continuation of the Vedic language in a linguistically acceptable manner we have to know what are the Vedas and what is the Vedic language.

4.1.1 What are the Vedas ?

The Vedas form the religious scripture of the Hindus. Just as the Holy Bible is for the Christians, the Holy Koran is for the Muslims, the Vedas are for the Hindus, their sacred literature.

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The Vedic literature which consists of the four Vedas, namely, the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda and the relevant Brahmanas, the Aranyakas and the Upanishads attached to each one of them. The Vedas called as the Samhitas are mostly in the form of metrical verses which are hymns or prayers addressed to Gods. They are also called as Mantras.

The Vedas are believed to be revealed knowledge. The word Veda, which comes from the root *vid-* 'to know' means knowledge. They were revealed to the Vedic Rishis or the Seers as they were otherwise called. The Vedas were not written or composed by the Rishis themselves with their own volition or intention. Whatever kowledge that was revealed to them, the Rishis gave expression to such knowledge in the their own language. The language of the Vedas was, therefore, the natural language of the Rishis to whom they were revealed.

4.1.2 The language of the Vedas and the Apaurusheyatua of the Vedas

The Vedas are believed to be Apaurusheya which means knowledge in the form of eternal truth revealed by Divine Powers and is not made or created by any man or any human beings. It may be misunderstood that by saying that the language of the Vedas was the natural language spoken by the Rishis of the time,

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we are in effect negating the Apaurusheyatva of the Vedas. It is not so. The language of the Vedas has nothing to do with the Apaurusheyatva or other wise of the Vedas.

The Rishis or the Seers with their intensive thoughts contemplated deeply on certain topics which they wanted to know and as a result they got divine and mystic thoughts flashed unto them as true knowledge of what they wanted to know. This process of contemplation was known as Tapas and knowledge which flashed unto them as revelation was Veda. This knowledge which they obtained through their tapas and revelation, they expressed in their own language, the language they spoke, the language that was understood by the people around them. This did not in any way affect the validity or the truthfulness of the knowledge thus expressed.

This is very similar to the present day scientific truths such as the Laws of Speicific Gravity or Newton's Laws of Motion. The Laws of Motion were not created by Sir Issac Newton. He only observed the natural scientific laws and gave expression to them in his own words. The laws were there even before he realised them. They are there even now and they will be there in future also for ever. Once he formulated the laws on the basis of his observation the laws were retained as formulated by him without changing a single word and we may believe that they will be retained without any change in the wordings even in future also.

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The laws of motion observed by Newton are as Apaurusheya as our Vedas. But the laws consist of words which Newton used and formulated.

Our intention in carrying out the discussion in the previous paragraphs on the Apaurusheyatva of the Vedas here was to convey two points. **One is that the concept of Apaurusheyatva is nothing mystical but very much valid as a statement of fact.** The other point is that by saying that the Vedas were expressed by the Rishis in their own natural language we are not in any way negating the Apaurusheyatva of the Vedas.

Thus the language of the Vedas, as it was the natural language of the Rishis it was liable to change in course of time which it did.

4.1.3 The evolution of the Vedas

The nature of the Vedic literature and also its language indicate that it must have taken a long time for its evolution from the time of Rig Veda to the Upanishads.

Prof. S.K. Belvalkar, one of the well known Vedic historians observes that the language of the early Rig Vedic hymns was not intelligible to the people of the later Vedic hymns. That was the reason why explanatory and interpretative works like the Brahmanas and the Aranyakas came into existence, even during

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the Vedic period. This indicates that the Vedic language was continuously changing as it was natural for any language to change. Some examples are given below showing the difference between the early Vedic forms of words and the later Vedic forms.

Early Vedic words		Later Vedic words
ब्राह्मणासः	brahmins	ब्राह्मणाः
देवेभिः	by the Gods	देवैः
दातवै	to give	दातुम्

There are many such differences between the early Vedic and later Vedic forms of words.

Prof. Satya Ranjan Banerjee in his book ' A hand book on Sanskrit philology, gives for the evolultion of the Vedic literature from the Samhitas to the Upanishads a period of 900 years from1500 BC to 600 BC. This is a very short period for the evolution of such vastly different forms of literature like the Mantras, Brahmanas and the Upanishads. But from the point of view of language the period is sufficiently long enough to cause substantial changes in any language.

4.1.4 The Vedic language changed into Apabhramsha or Prakrit

By 600 BC the Vedic language had completely metamorphosed itself into Apabhramsha or Prakrit and most of the people

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spoke and understood only the Prakrit forms and they were not in a position to understand the Vedas. At the same time, the Buddhists and the Jain preachers who were spreading their tenets using the peoples language, the Prakrit , gained in popularity. The Buddhists and the Jains described that the Vedas had no meaning and the Vedic religion which practiced sacrifice of animals was cruel and barbaric. This appealed to the people and as a result the Vedic religion was loosing popular support.

4.2 The emergence of the Vedangas

The preceptors and practitioners of the Vedic religion had to do some thing to revive the Vedic studies and the practice of the Vedic religion. Their efforts brought into existence the Vedangas which were to help the Vedic studies.

As accessories to Vedic studies there were six Vedangas, namely, Shiksha, Vyakaraṇa, Chhandas, Nirukta, Jyotisha and Kalpa. Of these six the Nirukta and the Vyakaraṇa, directly were concerned with langugae.

The Nirukta devised an etymological approach to interpret the meaning of any word based on the root and the suffixes which were used to derive the word. Vyakaraṇa or grammar was to help understanding the language as a whole.

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4.2.1 Paṇinis Ashtadhyayi

There were many grammarians before Panini also and they too had tried to explain the Vedic language. However Panini adopted a new method following the lines of Nirukta of Yaska. Panini devised a new method to teach the language, a language which was very near the Vedic language, the language of the shishtas or the learned people of that time. Prof. P.S. Subrahmanyam, in his book '**Paninian Linguistics**' on page 18 writes as follows:- "most importantly the passage quoted above enables us to conclude that even by the time of Patanjali, Sanskrit was a living language and that there were still people for whom it was the mother tongue but not one acquired from grammar books and literature". That such learned people who were known as shishtas were in existence is confirmed by many other passages, refering to them in the Mahabhasya. The particular passage refered to by Prof. Subrahmanyam is interesting from another point of view. It tells us about the direction of Paninis work. The passage runs like this.

तद्यथा। घटेन कार्यं करिष्यन् कुम्भकारकुलं गत्वा।
आह, कुरु घटं, कार्यमनेन करिष्यामि इति।
न तद्वत् शब्दान् प्रयोक्ष्यमाणः वैयाकरणकुलं
गत्वा आह कुरु शब्दान् प्रयोक्ष्ये इति।

This means that "Just as a person who wants to do

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something with a pot goes to a potters house and says 'make a pot, with that I will do some thing'. In the same way, one who wants to use words will not similarly go to a grammarian's house and say, 'make words, I will use them, **which means that people who want to use words should make words themselves.** They cannot get them done by others from outside". This was precisely what Panini wanted to do. He wanted them, the people, to acquire the ability to make proper words for themselves.

4.2.2 Panini's approach was a language planning approach

Paninis Ashtadhyayi, therfore, had, as its objective, the teaching of a language which was based on the language of Shishtas which was also directly derived from the Vedic language. However, the language of the Shishtas alone was not enough. It should have some vocabulary components from the common people's language; the Prakrit or the Apabhramsha, and also some vocabulary from the Vedic language. In the Mahabhashya, Patanjali mentions that the Sadhu bhasha which was evolved by the Ashtadhyayi contained both Laukika and Vaidika Shabdas. Panini standardised and brought into existence a codified form of language which was based on the (1) language of the Shishtas or the learned people of the time, (2) the language of the Vedas, selecting from it suitable forms of words and sentences and

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(3) the language of the common people who spoke one or more varieties of Prakrit or Apabhramsha selecting from it words which would be helpful and suitable for making up a uniform language.

Based on all these three that is 1) The language of the Shishtas, 2) Words selected from the language of the Vedas and 3) Words selected from the Prakrit language, Panini wove into existence an exquisite language which was refined and purified, bereft of all such items or unsuitable words which would make it an imperfect language.

Infact Panini's system was a complete language teaching package programme which, with the help of a teacher and without the help of any other outside material would enable one to learn the language a language evolved as Sadhubhasha or the perfected and purified language. The paninian system has the following components:

1) The Pratyahara Sutras or the Maheshwara sutras
2) The Ashtadhyayi Sutra Patha
3) The Dhatupatha
4) The Ganapatha
5) The Linganushasana and
6) The Shiksha

These components fulfilled the requirements of the language as follows:-

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1) The Maheshwara sutras gave an arranged list of vowels and consonants used in the language.

2) The Ashtadhyayi Sutra patha gave the rules of grammar and the list of grammatical suffixes and the methods of adding these suffixes to verb and noun roots to form words.

3) The Dhatupatha gave a complete list of verb roots to which suffixes could be added to form verbs.

4) The Ganapatha gave a list of all the non-verbal (nominal, pronominal etc.,) roots to which suffixes could be added to form words like nouns, pronouns etc.,

5) The Linganushasana gave the necessary instruction to learn genders, masculine, feminine and neuter to be used in the grammar of the language.

6) The Shiksha gave the necessary practical information (and training) to pronounce the vowels and consonants given in the Maheshwara sutras properly.

Thus Panini by evolving a new standardised form of a language evolved a new medium of instruction for learning and teaching the Vedas.

4.3 Sanskrit as the name of a language and the language of the Vedas

Sanskrit as the name of a language does not occur

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anywhere before Panini. The word Sanskrita occurs for the first time in the Sundarakanda of Ramayana. Hanuman, when he goes to Lanka in search of Sita, finds Sita in the Ashokavana below a tree. Then he tells himself the following:

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्
रावणं मन्यमाना मां सीता भीता भविष्यति
अवश्यमेव वक्तव्यं मानुषं वाक्यमर्थवत्
मया सांत्वयितुं शक्या नान्यथेयमनिन्दिता

Which means:

" If I speak in the refined form of the language (संस्कृतांवाचं) like that of a twice born (brahimin) Sita will be afraid of me thinking that I am Ravana in disguise. Therefore, If I have to console this unblemished Sita I have to necessarily speak meaning fully in the ordinary peoples language. Other wise it would not be possible to console her." This soliloquy of Hanuman reveals to us two things. The first one is that ordinary people did not speak the refined Samskrita language. It was not a naturally spoken language. It was spoken only by the twice born ones while the others spoke a natural human language.

In the same Ramayana in the Kishkindha Kanda when Hanuman meets Rama, Hanuman speaks to Rama in Sanskrit. After listening to Hanuman Rama tells himself the following.

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नूनं व्याकरणं कृत्स्नं अनेन बहुधा श्रुतम्।
बहु संवदता अनेन न किंचिद् अपभाषितम्।।

" This man even while talking so much (or for such a long time) has not made a single mistake. He must have studied grammar completely many times over and over again" This remark of Rama makes us understand the fact that for speaking the Sanskrit language correctly one has to master the grammar. This confirms that Sanskrit was not a natural spoken language.

Later references to Sanskrit as the name of a language, a language are available in Dandi and Kalidasa

Dandi in his Kavyadarsha (1-33) says

संस्कृतं नाम दैवी वाक्
अन्वाख्याता महर्षिभिः

Kalidasa calls Sanskrit an purified or refined speech.

Now with these references from outside let us go back to the Paninian System itself and see how and on what basis we are able to say that Panini evolved a new standardised and refined form of speech. What is the basis for such a conclusion ?

This conclusion is arrived at on the basis of remarks made by the system producer himself ie, Patanjali. The spokesman of the Paninian System is Patanjali through his Mahabhashya. The Mahabhashya starts with the opening statement अथ शब्दानुशासनम्

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which means 'Now we will start with *shabdanu shasana*. The word *Shabdanushasana* is traditionally taken to mean grammar as it is traditionally interpreted. But it also means teaching a language. The word *shabda* is equated with language and *anushasana* with teaching. Patanjali explains *shabda* as both *Laukika* and *Vaidika* and as examples for laukika the words गौः अश्वः etc., are given. For Shabda one sentence each from the four Vedas are given: शं नौ देवीरभिष्टये। इषे त्वोर्जे त्वा etc., This means that *Shabda* stands for both words and sentences taken from the Vedas and the Laukika forms of speech. The word अनुशासन is explained as उपदेश and उपदेश is explained as उच्चारणम्। In effect the word *anushasana* is explained as an utterance by the teacher which is to be repeated by the student over and over again until it is learnt by heart. Based on this practice only the traditional method of teaching which is stated as:-

गुरूच्चारणाऽनूच्चारणा

Which means the teachers utterance followed by the students repetitions has been in continuous practice even now.

This is how the Paninian system caused the origion of a standard form of language which later came to be called as Sanskrit. The Paninian Sanskrit got its name by a statement given in the Mahabhashya when the sutra वृद्धिरादैच् is being explained. There the purpose of the grammar is mentioned as follows. संस्कृत्य

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संस्कृत्य पदानि उत्सृज्यन्ते तेषां यथेष्टमभि संबंधो भवति। Which means " words are generated here by refining and purifying them. Mutual relationship between the words (in a sentence) will be according to the wish of the speaker". This sentence, perhaps, is the basis on which the language standardised by Panini came to be called as Samskrita or Sanskrit.

4.4 Thus Sanskrit as a language owes its origin to the Ashtadhyayi of Panini. But it was not a new or artifically created language because it had for its basis the language of the Shishtas, and the grammer of the Sanskrit language was based on the grammar of the Shishta Bhasha. This is unambigiously stated in the Mahabhashya by Patanjali. See the passage given below.

यदि तर्हि शिष्टाः शब्देषु प्रमाणं किं
अष्टाध्याय्या क्रियते। शिष्टज्ञानार्था
अष्टाध्यायी। कथं पुनः अष्टाध्याय्या
शिष्टाः शक्या विज्ञातुम्। अष्टाध्यायीम्
अधीयानोऽन्यं पश्यत्यनधीयानम् योऽत्र
विहिताः शब्दाः तान् प्रयुञ्जानम्। स पश्यति
नूनं अस्य दैवानुग्रहः स्वभावो वा
योऽयम् न चाष्टाध्यायीम् अधीते ये चात्र
विहिताः शब्दाः तान्श्च प्रयुंक्ते। अयं
नूनं अन्यानापि जानाति एवमेषा शिष्ट
ज्ञानार्था अष्टाध्यायी।

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The passage which is in a conversational form means:- If then the Shishtas are the authority, what is the use of the Ashtadhyayi? The Ashtadhyayi is for identifying the Shishtas. How is it possible to identify the Shishtas by means of the Ashtadhyayi? One who studying the Ashtadhyayi finds another one who does not study it (but still) uses the words which are specified there, He (the one who is studying Ashtadhyayi) understands that it is (due to) the grace of God or his very nature that the other man who even though does not study the Ashtadhyayi but still uses the words specified in it (He understands that) the other man certainly knows others (ie, those words which are not specified there) also, In this way Ashtadhyayi helps in identifying the Shishtas.'

This clearly shows that at the time when Patanjali wrote his Bhashya there were people who spoke the language which was according to the grammar of Panini even though they had not studied Panini. It was their naturally spoken form of language.

This in a way negates both, Theodor Benfey's as well as William Dwlight Whitney's assumptions, that Panini's grammar whas not based on any existing language. It was based on the language of the Shishtas.

Panini's Ashtadhyuyi had the effect keeping of the Sanskrit language without allowing it to undergo any change.

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The other, often levelled criticism of Ashtadhyayi that it did not allow Sanskrit to grow and that Sanskrit became a dead language is totally against facts, firstly because it was actually originated by him and secondly because in actual fact Sanskrit grew only after Panini and developed and branched itself into different mediums of literature like Drama, Prose, Poetry and also scientific literature like the AyurVeda and the other Shastras.

However, that Panini's Ashtadhyaji did not allow any change in the language was a fact. It was because of two reasons. One was that Sanskrit was learnt only with the help of Panini's grammar. The other was because if one used an un-Paninian form it would be dubbed as 'incorrect' or ' *a saidhu*'. So people used only paninian Sanskrit so that their usage would be acceptable.

In this way from what we have learnt above regarding the origin and development of Paninian Sanskrit, we can say that Sanskrit was also a continuation of the Vedic language, both in form and content in a standardised manner.

4.5 Two streams of Vedic Language growth

The Vedic language had developed into two streams, one undergoing natural linguistic changes and developing ultimately into the modern Indian languages through varieties of Prakrits.

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The other, through the language of the shishtas codified into Sanskrit and developing itself in to different varieties of Sanskrit literature in the post Paninian period.

This in short is the history of the Sanskrit language.

4.6 Self Assessment Questions:

1. Write a brief history of the Sanskrit language.

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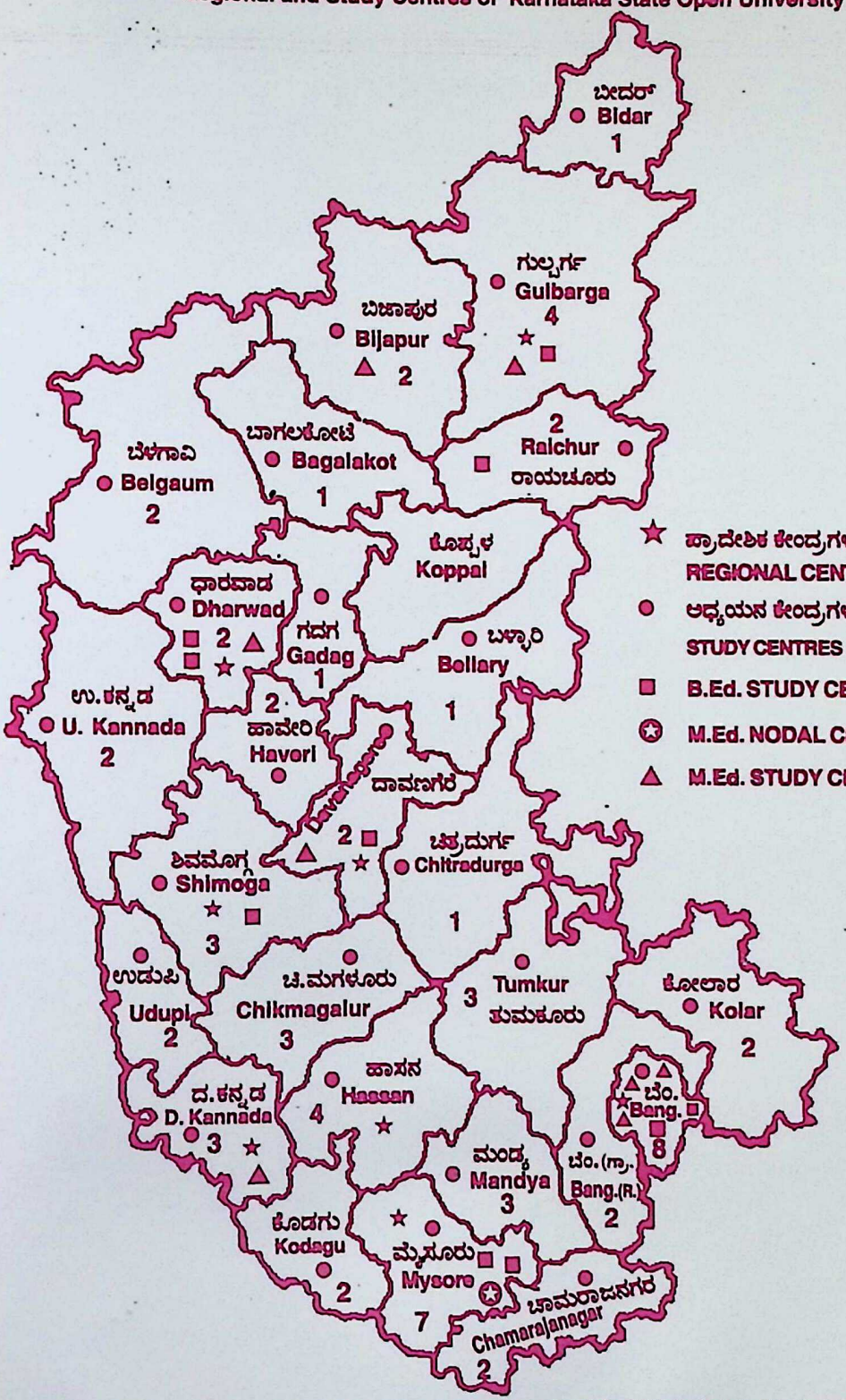

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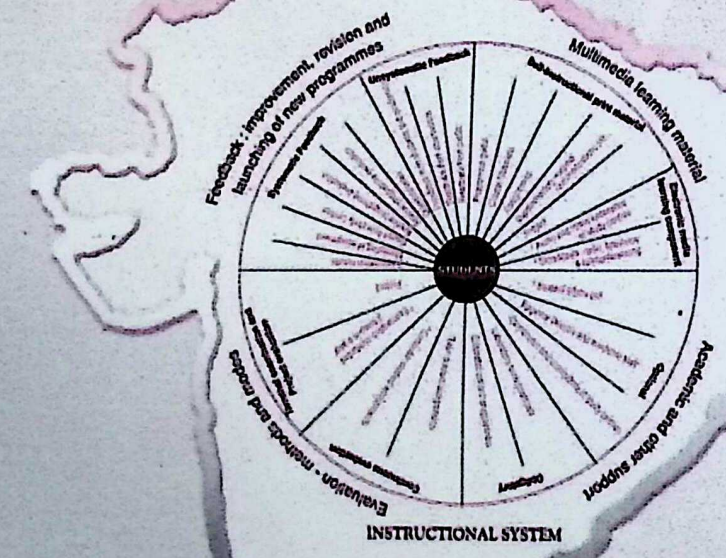

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